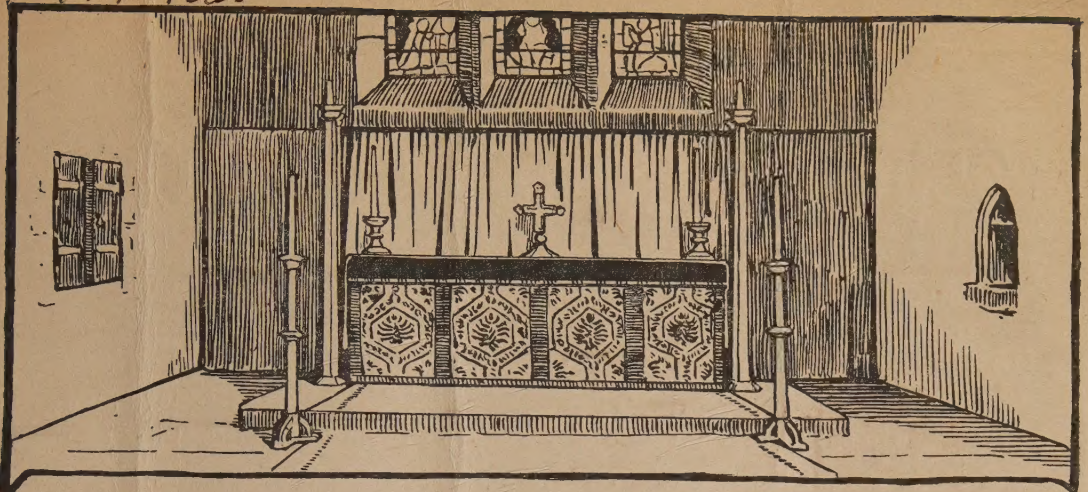

THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

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Winter, 1928.

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The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE:

1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

2.—To study and appreciate the English use.

3.—To discuss Ceremonial and Art generally as adjuncts to worship.

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THE ENGLISH CATHOLIC.

The Quarterly Gazette of the Anglican Society.

WINTER, 1928. **Vol. 1, No. 4.**

EDITORIAL.

As we go to press we learn of the sudden and tragic death of Mr. Noel Ponsonby. It adds a tragic solemnity to our memories of the Annual Meeting of the ANGLICAN SOCIETY of this year. As we sat listening to Mr. Ponsonby's most extremely valuable paper on the Music of the Eucharist, we did not know how sad a privilege it was for us in that we were listening to what we believe was the last public lecture he ever gave.

And having heard him we can understand what a great loss his death will be to that promising Movement in English Church Music, in which he had his heart. His last words to us that day were an appeal to support the new School that is being founded by Dr. Nicholson. And what a fitting memorial it would be if all of us who were present at his lecture supported the School for his sake; no other memorial would he desire from us.

We tender our very deepest sympathy to his family and friends and also to all who were connected with the music of Christ Church Cathedral.

This number of the *English Catholic* we devote entirely to the General Meeting of the ANGLICAN SOCIETY. Other matter is therefore held over until the Spring. Of the three papers that were read, all dealing with the subject of the Holy Eucharist in the Parish, we shall especially value that of Mr. Ponsonby on the Music, which we print in full just as he read it.

We print also Canon Hepher's paper, though not quite as it was delivered; for, though he had written a paper, he treated it freely, and in several places enlarged on the material with added freshness and vigour. We wish we had been able to print all that he said.

The Dean of Chester's paper was a beautiful and helpful talk, the chief points of which he has admirably summed up for us in the account that we print. But here again we wish we could give our readers every word that we heard in the manner that we heard it.

One new feature of the General Meeting was a Photograph Exhibition. It consisted of about 120 fine photographs, mostly of Church interiors that have been lately refurnished. This exhibition enabled us to appreciate the great advance that has been made in recent years in the art of Church furnishing. Mr. Comper is perhaps the genius of the Movement, but we were also able to study pictures of admirable work done by Mr. F. E. Howard, Mr. W. H. Blacking and Mr. H. S. Rogers. The "English Altar" on its merits alone is gaining in popularity; from the practical, the architectural and the historical points of view it is the most suitable for the majority of our churches.

May we suggest some of the thoughts that most strongly impressed themselves on our minds at the Oxford Meeting. The first is that we have a *Mission* to preach, not just a few separate objects. No one who heard Canon Hepher's enthusiastic appeal could ever again have any doubt on this point. And the Rev. O. de Blogue added that from his own personal experience he knew that the Mission fields were crying out for such a movement as ours, for such an outlook.

Secondly that this movement is religious in the most real sense. All who joined us in the Choral Eucharist at St. Mary's will know what we mean. The quiet devotional dignity and sincerity of the full "English Use" lifted our hearts into the Heavenly places. There was Prayer Book worship in Spirit and in Truth, the epitome of our Faith.

Thirdly that as an immediate object could we not strive for a weekly Choral Communion in every Parish, at which all the faithful who can, should worship together and *communicate* together and also sing their own parts *themselves* (especially the Creed)? The fasting tradition, the hour of the Service, the music and the choir must never never be regarded as anything but secondary to this ideal, and if necessary, give place to it. For the Holy Communion is *the* Anglican Sunday Service; let it be with as much ceremonial and music as

possible but let it never be other than a *Communion.* The other services (Mattins and Evensong) should lead up to it and look back to it ; it is the climax of the day.

We should like to dwell on many other points that were made—Canon Hepher's glorious appreciation of our new Consecration Prayer, the Dean of Chester's appeal to a return to the Sunday as a weekly day of rejoicing at the Resurrection, and for our recognition of the Sunday dinner as the Sacrament of the Home, and lastly, Mr. Ponsonby's pleading that the people's parts of the Eucharist (especially the Creed) be set to music that they can sing, and his remark that the *sung* Holy Communion is the norm ; to *say* it is to adopt a late Roman innovation, and " the parts contained in the Prayer Book should be sung before introducing any other music whatever." But we must leave our readers to study these for themselves.

We should like to call the attention of our readers to the important meeting that was held on November 18 between representatives of the Alcuin Club and of the Anglican Society. The Alcuin Club representatives readily recognized that, though the objects of the two Societies were liturgically the same, the Anglican Society's prime object was doctrinal and religious and that therefore amalgamation was out of the question. We received real appreciation and encouragement from the elder Society, to which we have always looked for liturgical guidance. May the results of that meeting bear fruit.

With this number we complete our first year. Our circulation has grown steadily and we have received every encouragement ; but we need to remind our readers that we are not yet self-supporting, and as the Chairman remarked that the Society must not think either of discontinuing the Quarterly or of raising the price, we appeal to our supporters for donations to carry on the work we have begun.

GENERAL SECRETARY'S NOTES.

The General Meeting was a great success. It showed that the Society is full of life and vigour. We feel convinced more strongly than ever that we have not come together merely for our own enjoyment or edification.

At the time of going to press the membership is 177. The annual subscription to the Society is 1s. 6d. I mention this for two reasons. So small a subscription is apt to be overlooked ; it would be a great help to the Treasurer if he received contributions as soon as possible for the year 1928—1929 ; secondly this piece of news may persuade some more of our readers to become members. Any donations, however small, to either the General Fund or the Publications Fund will be most welcome.

The number of our readers both at home and overseas is steadily increasing. America is interested too. May I urge members to send the *English Catholic* to friends in the mission field or at home as a New Year gift ? It can be sent direct from the publishers.

W. E. Norris,
Hon. General Secretary.

HOLY COMMUNION IN THE LIFE OF THE PARISH.

By the Rev. C. Hepher, Canon of Winchester.

Friends, Anglicans and Englishmen, if the classical reminiscence of address may be pardoned for its appropriateness. To revisit Oxford is to awaken many memories. Here and here did Oxford help me, and to-day I recall its spiritual help, and in this vigorously youthful atmosphere I am reminded that that spiritual help came not only from dons, priests and professors, but very considerably from fellow undergraduates, enthusiasts like you (though not always so well informed). I came up to Oxford trained by my father to have no fear of weekly communion from my confirmation day. For that I thank him, for I recognize the blessing that it was to escape the needless and weakening " once a month " discipline. But here in Oxford a new idea broke upon my mind, the idea of eucharistic obligation. I learnt it from my friends and they from Roman Catholic sources—clear, definite, imperative, and with detailed application stating mileage of distance which constituted excuse for absence, and the degree of lateness of arrival which cancelled the hearing of the mass. I found myself braced and invigorated by the stimulating command which brought duty to a focus

point, and helped me to realize that the eucharist was not merely a weekly privilege but a weekly commandment. I was well prepared for it, it was therefore welcome. It reacted on my conception of God, and it made membership of the Catholic Church a living thing. And though no such obligation could be supported from the Prayer Book, it was evidently the universal custom at the first. Our Lord's own command was unmistakeable, " Do this in remembrance of Me," and from the first the disciples gathered together to break bread, and the continuous practice of the centuries till the Reformation was certainly that Sunday duty was recognised as the mass and nothing but the mass.

Creighton's trenchant summary that at the Reformation they turned the mass into a communion is a true statement of the attitude of the Prayer Book. Indeed that was laid down in the strongest of rubrics, which were inserted in 1552 stating that four or three at the least (even if there be but twenty persons in the parish of discretion) were to receive the communion, and this was apparently intended to be a proportionate figure. In 1549 it had been ordered that to secure communicants every Sunday the Parishioners were to provide the elements in turn and those whose turn it was were to communicate. Thus the Prayer Book forbade mass without communicants. It also declared the *ideal* to be weekly communion by ordering that in Cathedrals, Collegiate Churches and Colleges where there are many priests and deacons they shall all receive the communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary. This leaves no doubt that while the ideal is weekly Communion, there is no attempt made to constitute that an obligation. Indeed provision is made for occasions when there is no communion by providing that the service may end after the Church Militant prayer : " Upon Sundays and other holy-days if there is no communion, etc."

In fact what soon came to prevail was not the Eucharistic Sunday. At intervals monthly or less frequently was Sacrament Sunday ; on other Sundays what used to be called " Table Prayers." The one thing of obligation was, under the 1662 book, the prohibition of mass without communion. That was stamped into the very soul of the race at the Reformation. For it, could be quoted the plain purpose of the New Testament, since our Lord's " Do this " was plainly governed by His other imperatives, " Take eat," and " Drink ye all of this "; and also the fact that for at least four centuries there is no trace of any other use of the sacrament. " You will never persuade me that for the priest to receive and no one else to receive with him is what Jesus Christ intended," said a candid friend.

The Oxford Movement gradually changed all that. Communion came to be celebrated in almost all parishes at 8 o'clock, under the influence of a new desire that communicants should be strictly and absolutely fasting from the previous midnight ; and under the same influence the prohibition of communicants at the Sung Eucharist, which in many churches became the " chief service " of the Sunday, was and is strictly enforced. " Father X.'s great work at All Saints, was that he finally stopped communicants at the High Mass," was, I remember, said to me in my own early days of priesthood. Indeed he would be a bold man who dared to offer himself at the Communion-rails at High Mass in many a London church to-day. Over wide areas the Communion has been turned into the mass once more, at least when sung with full dignity. I shrewdly suspect that the real cause of the rejection of the Revised Prayer Book by the Commons would not have been possible if proof had not been easily given that the communion was again being threatened by the mass. I use these words because they do in common speech well describe the difference between the Holy Sacrament as Christ commanded it to be celebrated, and the same sacrament as later ecclesiastical tradition transformed it. The Reformation tradition survives, because of the element of truth that is in it. The fact is that Rome with her absolute imperative " Hear Mass every Sunday or you are guilty of deadly sin," is making a fatal relaxation, and permitting then the open disregard of Our Lord's command to *receive* communion. She herself it is true, like our Anglo-Catholic party, freely encourages communion at other times, provided that the strict fast has been observed. The saintly peasant Pope Pius X instituted a movement for even daily communion. I remember visiting a village near Louvain when all present received, including the children, every day. That was some years before the War, and I do not know whether it still continues. We need in England to-day a crusade not for daily but for weekly communion, accepted as an

act of obedience to Our Lord's great imperative "Do this in remembrance of Me," and so once again turning the mass into a communion and bringing to England Christ's Sacrament celebrated recognizably in His own way. It is dangerous to relax what He commanded or to command what He did not.

That brings me to what is the practical barrier in those very circles where the Oxford Movement has had most influence—I mean Fasting Communion. Here, most of all, we need to go back to the oft quoted authorities and to read them with open minds and a scholar's impartial fairness. Bishop Kingdon in 1875, and this year Dr. Dearmer in his "Truth about Fasting Communion," have at the least raised questions enough to demand a thorough re-investigation of the whole ground. They agree i. in showing that what was meant by Fasting had no reference to the previous midnight, but to the mid-day meal (—and ii. they quote in full St. Augustine's famous letter to Januarius in which he positively advises communion on Maundy Thursday to follow an afternoon refection—) and iii. that the whole practice of Fasting Communion arose after scandals in which intemperate eating and drinking had preceded the Eucharist. The original form of Fasting Communion was a simple, natural and indeed obvious reverence and has no relation to the present form, of rigid scrupulous rule of absolute fast from midnight. Our Lord, as we see in St. Mark, was positively angry at the man-made restriction which by a narrow and mistaken logic was applied to the Sabbath, and falsely restricted divine mercy.

"For the love of God is broader than the measure of man's mind."

We must not narrow down His mercies by false limits of our own.

The crusade for weekly Communion might well be our own in the Anglican Society. I pray that it may be. And it would proceed, I suggest, from our desire to advance nearer to Our Divine Lord Himself in closer obedience to His declared will. For this was the point of His reform of public worship. He found a very noble worship in the Church of his day. Plainly He loved the synagogue and was at the first welcomed there. That manner of worship may be compared to our own mattins. It consisted of psalms, prayers and lessons of scripture: that is to say of *rehearsing* the noblest existing proclamation of religious truth. It was essentially an appeal to the mind and to thought, to which appeal they made response in not less noble psalms. That is, of course, the method of the Choir Office in Christendom, and I suggest that the *hearing* of mass is in essence the same. There is added indeed the dramatic action of the priest at the altar to enforce the proclamation of the new revelation of God in Christ's Passion and Resurrection—which of course no choir office could parallel, but the method by which Our Lord wills commemoration is by the act of *communion* not of *proclamation*. For as we obey His command to eat and drink of the gifts, we not only show forth His death till He come, but in fact embrace His cross as our eternal reliance. We take a mighty step forward, far in advance of all that is not Communion. We live over again the essence of His Redemption as our only hope.

Indeed we re-enact and revitalize our Christianity, for Christ's great message to man was i. the Fatherhood of God and the immortality of man through Him. Here where men gather at the Lord's Table to take the Bread from Heaven they are actually living in that Fatherhood and claiming that life. "Your Father giveth you that bread from heaven. . . . I am the living Bread, and the Bread which I will give you is my flesh which I will give for the life of the world, he that eateth shall live for ever." So the early Church spoke of the sacrament as the food of immortality. So we, communicating, take Christ for our immortal and eternal life, our soul's bread, the Father's gift. Here we take the final gift of the Father's provident love.

All this truth is brought *before* our minds in hearing mass after the manner of lesson or of drama, but in the single decisive act of communion the soul seizes upon it by the will. Spiritual Communion is not the same thing. As in the Incarnation it was not enough to *proclaim* the redemptive love by angel or prophet—not even in Isaiah's 53rd chapter—it must be *lived*, must become actual in a human life; so now when He, the Christ, raises the worship of God from memory to life, from reflection to an act in which the whole personality takes part, both spiritually and psychologically, worship is raised in power a hundred fold. Sacraments, we say, extend the Incarnation. They are its poetic expression, but if poetry it is as the life of St. Francis was poetry, where action takes the place of words. It is here that both spiritual communion

(when substituted for actual communion) and a Quaker's sacrament of spiritual imagination prove inadequate.

Not less, in Communion, do we live upon and renew for ourselves ii. the Redemptive act of Calvary and the Resurrection. Manifestly in communion we approach God through the Cross; hence the bread is broken and the wine out-poured for all to see that our hope is the broken Body and the Precious Blood which reveal the love that had no limit. Again, no mere thought was enough, no memory but an act. This is His command, and our obedience. No Catholicism which rests content with less but is immeasurably poorer. As Archbishop Temple said at York, while every other religion, as it advances, leaves behind its Founder, Christianity alone can but advance nearer to the Lord Himself, its Back to Christ is its "En Avant." At the Reformation the cry of the Prayer Book was "the Scriptures and the ancient Fathers," and from that source they learned what was Christ's desire and determined to carry it out.

Yet a third tremendous experience belonged to the Church at the beginning. iii. It was the experience of the Spirit. To read the Acts of the Apostles and the Epistles of St. Paul is to find oneself in the atmosphere of the Spirit. Till He came at Pentecost there was no living Church, there was no sacrament that they could celebrate. Then since in Him the Lord was with them once again forthwith the Sacrament began. Waters of baptism flowed, daily from house to house they broke the bread, at once the fellowship of the body of Christ, the Church itself, sprang into being. How often as a lad I marvelled to find comparatively so little about the Sacrament in the New Testament and so much about the Spirit. The Pentecostal Church was sacramental to the core, but it was even more dominated, and filled by the Spirit. I think that to be the main difference in the Church then and now. They lived consciously in the era of the Spirit. Over all was the Spirit, hence they were endued with power from on high. "I like your new Prayer Book," said a Quaker to me, "because it is a book of the Holy Spirit, and best of all the Communion Service." She was right. There right at the consecrating heart of the Sacrament stands the explicit call for the Spirit.

"Hear us, O merciful Father, we most humbly beseech Thee, and with thy holy and life-giving Spirit vouchsafe to bless and sanctify both us and these thy gifts of Bread and Wine that they may be unto us both the Body and Blood of thy Son our Saviour Jesus Christ." How great and noble a vision was that which broke upon our minds, of the Spirit Himself at His double work, consecrating our minds, that in Him we might gain the faith, and the bread and wine that, claimed by Him for Christ's glorious purpose, they might be to us what they were to Him—His Body bringing His life and health, His manhood and strength; His Blood bringing down to us His love unto death, His life-giving sacrifice, His saving Resurrection.

I desire no era of restriction—but a larger freer boldness, for literal obedience to our Lord. No restrictions where He made none, no slowness to proclaim the loving invitation, no regulations of men to limit the width of His Call. None must be driven away from the altar, communicant or not, none compelled to eat against his will. One necessary preparation only, that of the Catechism, "repentance whereby we forsake sin and faith whereby we steadfastly believe the promises made to us in that sacrament."

Such a Prayer Book policy we saw at work in the Beloved Parish,* where plainly there was nothing lacking in beauty, catholicity, spirituality and truth, nor anything deficient in a people's welcome and the divine blessing.

This emphasis upon the Spirit must involve and in the long run would create the recognition of the vital place that the actual reception holds when the Eucharist is regarded as an act of worship and adoration.

* See the Article entitled "The Beloved Parish" in *The English Catholic*, vol. 1, No. 3.

THE MUSIC OF THE EUCHARIST.

By the late Noel Ponsonby, M.A., B.Mus. (Oxon).

The more one studies the subject the more probable it seems that in the first centuries singing of some kind was the usual way of celebrating Mass. Oratory, recitative, chanting or singing were more closely allied than they are with us. To declaim or chant the service would have been the natural way to celebrate a ritual of

more than usual importance, and good oratory was, almost, a musical accomplishment.

"Our English Order of Holy Communion prescribes the use, wherever it is possible, of a considerable amount of music. It is most desirable that the rubrical demands should be loyally satisfied in this respect first, before anything else. It may be desirable to introduce additions to the minimum of music, contemplated by the Prayer Book," (as Luther himself did in Chorale singing), "but this should always come second to the proper execution of the music which is prescribed in the Prayer Book."[1]

"It should be generally realized that music was always in use at the Liturgy in primitive times, and that the practice of celebrating without music was not a principle of the Reformation, but a mediaeval device to meet the practical difficulties created by Eucharistic developments, the accumulation of masses said privately, and such like. Saying Mass in Post-Reformation times has not inappropriately been described as a 'corrupt following of the Romans.' I believe that in the Eastern Orthodox Church the Holy Communion never is, and apparently never has been, celebrated without music, and that both by the clergy and people throughout."[2]

"The Eucharist is a corporate act of worship celebrated by a number of people acting together, each supplying their quota to the common whole: celebrant, gospeller, epistoler, choir and people. So that the distinction between ministers and people is worn very thin. We must bear this in mind when considering their relative duties—with regard to the music. All bear their part in the singing, which should be, and was, the normal or ideal plan."[3]

But for our purposes we will separate them and deal first with *the musical function of the priest.*

PRIEST'S PART.

This is just as important, if not more so, than the Choir's part, because it depends upon the individual, and he can make or mar the service by the way he does his part.

As we are here dealing with the question of *singing or saying by the Priest* may I refer you to the Rev. Professor Rogers' valuable book called "Mattins and Evensong," published by the Faith Press, to the chapter called the "Natural Voice," where he deals very fully and convincingly with the subject of how to *sing or say* your part, and how closely allied the two are. This is important. I can only draw your attention to what he says.

Good reading is necessarily musical, and when it becomes impassioned or emotional is liable to become musical recitative. In Lowes Dickinson's "Greek view of life" you will remember how we are told that the Greek orators rehearsed their speeches to the accompaniment of a flute player. *Good reading should become chanting with hardly any appreciable change.*

"In pre-Reformation times there was no such thing as the recitation of the liturgy in the ordinary tones of conversational life, and that the saying or singing was some particular 'saying or singing' of the Church Song which came afterwards to be called the 'plain song' or 'plain chant'.

The simplest and lowest form of this manner of 'saying' was the continued use of one substantial tone, which in our own day is called 'intone' or 'monotone'."[4] But monotone in its literal sense was probably never used until the Oxford Movement, when little was known of chanting, and inflexions were unfortunately forgotten. But even if the whole of the priest's part of the Liturgy were sung, we find that, owing to the *simplicity of the traditional chant,* "the vocal compass or range of voice needed for the priest's part of the ecclesiastical ritual music is quite a small one, rarely exceeding the first five degrees of the diatonic major scale—doh, ray, me, fa, sol,—and these can always be transposed to suit the particular voice".[4]

And we may bear in mind that intoning, chanting, inflecting, precenting, or musical recitative, a tradition centuries old, is "the outcome of an instinctive feeling that the familiarity of our colloquial tones of voice is out of keeping with the reverence that befits human intercourse with the Deity";[5] indeed chanting was used long before the Christian era.

A few points may be noted here:—

(*a*) Do not attempt singing unless you can maintain pitch.

(*b*) Never sing prayers if Amen or Response is going to be said.

(*c*) Always intone if Amen or Response is going to be sung.

(*d*) When in doubt, consider which will make words most audible, remembering always that singing should be the rule, not the exception.

(*e*) Always use inflexions (see Briggs and Frere "Psalter," the Preface).

"Monotoning *without inflexions* ought to be abolished everywhere." [6]

To Proceed:

COLLECT. In our present Order the celebrant is not required to sing until the *Collect of the Day*.

Here the Sarum use is simplicity itself. The Collect is recited on one note throughout, with an inflection at the end. [7]

EPISTLE. The (Sarum) music of the Epistle is more intricate. Suffice it to say that it should be sung correctly or not at all, but in any case the words "Here endeth the Epistle" should be said. It is always better to say clearly than to sing badly.

GOSPEL. The inflexions of the *Gospel* are much simpler, as may be seen at a glance at "Altar Music"). [8]

"The Sarum tones to the Collect, Epistle, and Gospel are much to be preferred to the modern Roman ones which have been adopted in many places": they represent a purer form than the continental.

"As a practical point it should be remembered that these are reading-inflections, not melodies, and the singing should not be full round singing, still less clumsy and laboured, but quite natural and unobtrusive and as much like melodious reading as possible." [9]

"It is of special importance that, in singing the Collects, Epistles, and Gospels, the distinct *enunciation of the words should be the chief aim in view*. The Epistle and Gospel should be sung on as high a note as convenient, and should be audible to every person present." [10]

May I here draw your attention to a book which contains *all the musical part of the liturgy noted for the priest*? It is called "Altar Music," edited by Burgess, published by Alexander Moring, 32 George Street, Hanover Square, Price 5/-.

After the Gospel the Priest should intone the Credo. The sixth century intonation, common throughout Europe at one time, should always be sung. Dr. Frere says, "The Creed has one melody that pre-eminently belongs to it, and for hundreds of years was the only one in use: it belongs, so far as simplicity goes, to the class of recitative rather than that of melody . . . It is pre-eminently suited for congregational use at the present day." [11] In the "Ordinary of the Mass" we learn that "the Creed has its traditional music; no other melody but this, either in its Gregorian or Ambrosian form, was in general use at Mass anywhere until the fourteenth century, and then alternatives seem to have appeared only on the Continent. The reason for this restriction is clear and sensible, *viz.*, that it was considered essential that the people should have no difficulty in joining in the Creed." "The melody of the Creed is probably at least as early as the sixth century, for at that time it was adopted into the Mass at the Council of Toledo in 589 A.D., and the form in which it is found in a Mozarabic MS. of the tenth century is practically the same as that in the Sarum Gradual." [12]

In our present Liturgy everything, from the end of the Creed, should be said, until the Preface. Here, if anywhere, there should be singing, and here also the music of the priest's part should always be the same, that is, the proper Sarum Chant now in common use, excepting of course the variable music for the Proper Prefaces.

These may be studied in the three books: (1) "Altar Music," (2) "Priest's part of Anglican Liturgy," (3) the "English Liturgy."

"In many Churches it is customary to sing the Comfortable Words. The wisdom of this must be gravely questioned: first because (as is clear from the Order of the Communion 1548), they are closely linked on to the Confession and Absolution—a connexion in which the use of music is of doubtful expediency: secondly, because singing at this point tends to obscure the prominence which the Sursum Corda ought to have, as being the starting-point of the central part of the Liturgy." [13]

After the Sanctus and Benedictus the priest has only the intonations of the Pater Noster and Gloria in excelsis to sing. Everything else, including the Blessing, is best said. For the proper intonations of the Gloria, etc., the "English Liturgy" and the "Ordinary of the Mass" are the best guides.

Mr. J. H. Arnold, whose authority we cannot lightly set aside, the author of the most reliable book on Plainsong published in recent times, [14] says, in his new edition of Merbecke. "The Collect of the Day, the Prayer for the Church, and the Prayer of Thanksgiving, may be sung on a note with the inflexion provided, followed by a sung Amen. The introductory Our Father and Collect, and the Commandments or Summary, the whole of the Preparation section (from 'Ye that

do truly . . .' to the Prayer of Humble Access), the Prayer of Consecration and the Blessing, should be said in the natural voice, not sung on a note, and the Amens (where required) should be quietly said, not sung. The Priest's part should on no account be accompanied. . . . Whether the Paternoster of the Consecration be said or sung is a matter of choice. After the Consecration there should be a pause of 'solemn and awful' silence."

"Before proceeding further it seems advisable to emphasize strongly the simple character of all the foregoing music (of the priest's part). The whole of the mediaeval system of music for the Holy Eucharist goes on the assumption that the Chants of the "Ordinarium Missal," especially those of the Credo, Sanctus, Agnus, and Gloria are of a simple character—are in fact congregational. This is one great reason among many others put forward by the devotees of Plainsong for preferring the old Gregorian music to modern compositions, which are as a rule possible at best only to the Choir, and not always to them."[15]

To sum up :—

The parts of the Holy Eucharist which should always be sung by the priest are :

The *Collect* of the Day, with its inflexion.
The *Epistle* and *Gospel*, with their inflexions.
The intonation of the *Credo*.
The *Preface* from the "Sursum Corda" (or "Dominus vobiscum") up to the Sanctus.
The *Proper Prefaces*.
The intonation for the "*Lord's Prayer*," and The intonation for the "*Gloria in Excelsis*."
Everything else is best said.

THE CHOIR, or PEOPLE'S PART.

It is no easy matter to find (modern) congregational settings of the people's part (the Ordinary) in which everyone can take part. There seems to be no doubt that settings of the Communion Office in which people can join should be familiar in every parish, town, and village Church and that they should be frequently repeated, till known by heart. These musical settings will necessarily be in unison, simple in character, capable of performance without Choir, and even without organ. "Originally the people shared with the clergy the right to sing the Ordinary or unchangeable part of the Mass . . . But it is interesting to notice that while all the rest of the Ordinary gradually acquired a considerable variety of settings, one setting only of the Creed seems to have held the field. This Creed we still possess and a very beautiful thing it is. This retention of one melody is surely a very striking fact. It shows how strong was the feeling that all should bear a common and vocal witness to their faith. Surely it is a lead to be followed. If we are asked : 'What is the people's part in the Church's song?' let us answer first and all the time 'The Creed.' . . .

If we agree that the Creed is certainly the people's property it is not very easy to decide straight away which other parts of the service are to be reserved to them. There is, of course, a great deal to be said from a liturgical and musical point of view for dispensing with a Choir altogether, and entrusting the leading of the congregation to a few capable singers. But in many churches a choir is inevitable and indeed, in some it may be a positive assistance to the worship."[16]

I am, of course, not discussing a Cathedral service.

Before dealing with the actual choice of music, which, if it is to be of the right kind seems to be limited in quantity and quality, it is as well to know something of historical facts.

Dr. Frere wrote in a recent letter "I am not sure that I can point to any place in which there is a full account of Choral Eucharists since the Reformation. The position, roughly speaking, I believe to be this : In the early Elizabethan days provision was made, as had been previously, for the whole of the Ordinary to be sung, a Choral Celebration; the few Choir books, such as 'Daye's Certain Notes,' published in the early part of the reign show this. It is difficult after that to get much evidence as to what actually went on in Churches, though places where Choral Eucharists were sung must have been very rare outside the Cathedrals; Then there is the evidence of the actual services themselves, and I think it is probably true to say that after the earlier part of Queen Elizabeth's reign, or at any rate from the beginning of the seventeenth century onwards, it was quite the exception that 'Anglican Communion' services should contain anything more than the Kyrie, Creed, and Sanctus ; (the Sanctus was sung, I think, usually, not in its proper place but as a sort of introit), that is to say the service

which was composed was not really a Choral Eucharist, but a Choral Ante-Communion only. There are a few exceptions to this, I believe, in quite early days, and when you get to the Restoration-period, services are again written *with* the Gloria in Excelsis, implying a real Choral Eucharist; but that again died down and I suppose the eighteenth century produced none and we have to come to the nineteenth century for the revival."

Mr. Royle-Shore's valuable paper "The Choral Eucharist since the Reformation" seems to prove that at any rate in the Cathedrals the whole of the Ordinary may have been sung throughout the centuries, and there is a tradition at Ely Cathedral that the full Choir has always been present and sung the Celebration every Sunday in the year from time immemorial. There were certainly Cathedral composers who included the Gloria in their settings in every century since the Reformation.

The result of this is that there are practically no simple congregational settings of the Eucharist since Merbecke until we get to the twentieth century.

Besides Merbecke, "the earliest setting is undoubtedly that devised for the opening of King Edward's first Parliament in 1547, when the Ordinary of the Service (Gloria, Creed, etc.) was sung in English for the first time." This was an adaptation of the ancient plain Chant on simple lines of great historical and practical interest, and has been published with an organ accompaniment by Mowbray under the title of "Missa Simplex."

In trying to recover the ideals of music-worship we are beset by two difficulties—the dislike of simplicity which is to be found in *Plainsong*, and the love of over-elaboration which is to be found in *modern music*. Plainsong has largely "fallen out of use, and will probably never come back again into *common* use, at any rate until the prevalent standard of musical capacity and taste is raised a good deal above its present level. As the development of modern music is now beginning to bring us back to greater freedom of rhythm and greater variety of tonality, we are coming slowly round again to feel our kinship with the best of the old Plainsong."[17]

For those who wish to use Plainsong, the genuine thing, I can confidently recommend the beautiful settings arranged by the Plainsong and Mediaeval Society, in *The Ordinary of the Mass*, skilfully adapted from the Sarum Gradual. To my mind these settings are infinitely preferable and more beautiful than Merbecke. An Edition of one of these, with organ accompaniment, is published by Novello, edited by Royle Shore and E. G. P. Wyatt (2/-).

The best edition for Merbecke is that published by the O.U.P. with adaptations for the Alternative Communion Service of 1928, set with organ accompaniment by J. H. Arnold (9d.).

In recommending to you the use of Unison singing at the Eucharist may I remind you of what the Report of the Archbishop's Committee "Music in Worship" (1922) says on the subject? Under the heading dealing with "Smaller Town and Village Churches" we read:[18]

"The use of the art of Choral Unison will make a simple congregational Choral Eucharist a possibility. The people's part, (—Kyrie, Creed, Sanctus and Gloria—) should in village churches at any rate be familiar to all, either in simple unison melody, such as the traditional plain chant, or Merbecke's setting, or else in very simple modern settings in which unison is maintained throughout, or unison alternates with passages in harmony, in such a way that the people's melody is not clouded, but only helped and enriched by any harmonies used as choral accompaniment to it.

The chanters or choristers may also well make their special contribution to the common worship by singing the Benedictus and Agnus Dei, or other additions to the rite, just as they may contribute short anthems as aids to devotion during intervals in the service, apart from the co-operation of the congregation. But such aids should be sparing, and offered only when they can conceivably be more helpful than *silence* would be, and when already some place has been jealously retained for silence. Only on rare occasions, if at all, should they sing those set portions of the music which fall within the province of the congregation, to music in which the congregation has no share: indeed, in the Committee's judgment, these portions (*i.e.*, Kyrie, Credo, Gloria, etc.) should always be sung to music which does not preclude the congregation from taking its part."

"Wherever an aptitude for part singing is found among members of the congregation, this practice should be encouraged and developed so as to ensure that the singers can

sing their parts accurately. Then the various alternations of unison and part singing could be carefully cultivated."

Under the heading "The Choice and Regulation of Music in relation to Larger Town Churches" we read :[19]

"In the Holy Eucharist it will probably be felt in many Churches that the ancient plainsong proper to the Nicene Creed shall always be used. Also that it is well to give a like congregational character to the singing of the Sanctus and Gloria in Excelsis by the employment of Plainsong or Merbecke. Elsewhere members of the congregation will become familiar with some modern service and take their share, and even their parts, if they are given an opportunity of learning them. Then other portions of the service, such as the Benedictus, the Agnus Dei, may fittingly be reserved for the Choir. But the Responses after the Sursum Corda and Lord's Prayer should always" (and everywhere in town, village, and cathedral) "be sung in congregational unison to the ancient melody."

The view taken by the Archbishop's Committee in dealing with Eucharistic music is that "the dignity and mystery" of this service demand special treatment.

"The great traditions of the past have set a fine example in the ascetic beauty of Plainchant and in the timeless purity and religious art of the polyphonic period. Each age must find its own expression while retaining what is best in the past. But all such music ought to be characterised by a noble simplicity, an eloquent reticence, and a religious awe combined with the expression of deep inner feeling."[20]

In my opinion it is not easy to find all these qualifications among contemporary composers.

At this point I think I must make a confession.

On practical grounds and from personal experience I do not think that what we call Plainchant can ever become the spontaneous expression of the so-called modern mind. In other words I think Plainchant is an acquired taste in a much greater degree than, *e.g.*, polyphonic music.

I would encourage the use of Plainsong, but it must be thoroughly understood by those who promote its use and it must be in almost daily use for years before it will be sung and appreciated by ordinary and musically uneducated people.

As I have already said the Priest's musical part at the Holy Eucharist is entirely Plain song : and this should on no account be altered, but I am speaking now of the people's or choir's part, and I believe that, up to a certain point, people should feel at home with what they sing. There is of course no doubt that, ideally, plainsong is the most congregational form of sacred music that has been devised. But it in no way expresses the modern idiom, it does not even conform to ordinary keys, or accepted musical notation. Plain chant will almost inevitably be in regular use in some form or other. I only wish to emphasize the *need of other and more modern music in addition to Plainchant.* It would be well if the old Plainsong *Credo*, so simple and so dignified to sing, the Plainchant to the *Sursum Corda*, and *Lord's Prayer* were in daily or weekly use and never altered. Music which for 1500 years has been connected with the Nicene Creed demands our respect. There is no doubt that plainsong melodies are more difficult to learn than modern measured music. The difficulty of choosing good modern music is immense, the mere quantity of it is so great. Contemporary criticism is constantly at fault.

I therefore refer you to the *Quarterly News Sheet* of the School of English Church Music, where we can all now find expert advice on the choice of music.

This Quarterly Paper, which I am anxious to bring to your notice, contains, in every number, certain "Notes on Service music." The inclusion of a work in the list implies that it is good of its kind.

I have tried to emphasize the importance of dealing with the music as a whole ; the musical part of the Priest and people are intimately bound up together. When possible, in those parts of the services where tradition demands singing, the priest's part and the people's part should be sung, and the simpler the music the better.

I have also tried to show that the parts contained in the Prayer Book should be sung before introducing any other music whatever. I would go so far as to say that when our music for the Ordinary is in good order we should then turn our attention to the singing of the Introit (which no doubt should be a Psalm), the offertory, and the Post Communion, for these were expected to be sung (see Rubrics of the First Prayer Book 1549). When we have satisfied the demands of the Prayer Book we may turn our attention to other music, such as hymns

and anthems, if these are necessary, but the rubrical demands of the Prayer Book should be satisfied first.

LIST OF COMMUNION SERVICES.

FOR SOPRANO, ALTO, TENOR, BASS.

Ley (unaccompanied) (Faith Press).
Harwood in D. (Weekes & Co.)

PARTLY UNISON.

Harwood in E flat (Novello & Co.).
Ponsonby in D. (Cramer & Co.).

UNISON.

PLAINCHANT.

1. Missa Simplex (Mowbrays).
2. Merbecke (O.U.P.).
3. Ordinary of the Mass (Plainsong Society).
4. Royle Shore's arrangement of the Holy Communion from Sarum Gradual (Novello).
5. Missa da Angelis (Faith Press), (Novello—Harwood).
6. The People's Nicene Creed (edited by J. H. Arnold, (O.U.P., 9d.)

MODERN.

1. Missa Sancti Andreae, Arthur J. Bell (Faith Press).
2. Missa de Sancta Maria, Healey Willan (O.U.P.).
3. Missa Sancti Philippi, Charles Waters (Faith Press).

The following are recommended in the *Quarterly News Sheet* referred to above.

SMALL URBAN CHOIRS.

(1) Ley in C. (Faith Press).
(2) Hoyland "Missa Sancti Wilfridi" (Faith Press).
(3) H.C.L. Stocks in E flat (Faith Press).

VILLAGE CHOIRS.

(1) Hylton Stewart—a very Easy Unison setting (S.P.C.K., 2d.).
(2) G. Oldroyd, "Missa Parochialis" (Faith Press), 6d.
(3) Daran Wetton in C. (Curwen).
(4) S. Nicholson in C. (Faith Press), 8d.
(5) W. Pearce, "Missa Brevis" (Curwen, 6d.).
(6) Martin Shaw, Model Communion (Curwen, 6d.).

1. Frere, *Elements of Plainsong*, p. 79.
2. Royle Shore.
3. Duncan Jones, *Church Music*, p. 78.
4. Pearce, *Priest's part of the Anglican Liturgy*, p. 9 ff.
5. Dams in *Manual of English Church Music.*
6. Duncan Jones, ibid, p. 88.
7. Burgess *Altar Music*, p. 21.
8. Ditto, pp. 22 and 28.
9. Frere, ibid, p. 81.
10. Burgess, p. 28.
11. Frere, ibid, p. 82.
12. *Ordinary of the Mass* (Plainsong Soc.) p. vii.
13. Frere, ibid, p. 81.
14. *Plainsong Accompaniment* (O.U.P.).
15. Frere, ibid, p. 83.
16. Duncan Jones, ibid, p. 90.
17. *Manual of English Church Music*, p. 216.
18. p. 17.
19. p. 21.
20. p. 23.

THE ARRANGEMENT OF SUNDAY SERVICES.

By the Very Rev. the Dean of Chester.

The Dean said that his subject reminded him of Bacon's description of bed which, because we go to it and quit it with reluctance, he called "a paradox of puzzles." Certainly the question of the best times for services on Sundays was "a paradox of puzzles."

They were experiencing a reaction from the mid-Victorian Sunday with its largely conventional Church going, and with such a reaction they could only deal wisely by going back to principles.

Our English Sunday had reached its present character during the last 300 years, and, as Mr. Trevelyan remarks in his brilliant one-volume history of England, time has yet to show whether the direction taken as regards Sunday observance in the XVIIth century, was a wise one or not.

To-day in people's minds Sunday was closely connected with the IVth Commandment, but it seemed probable that in early days this was not so. Sunday began as a joyous memorial of the Resurrection, and it was only as Christian festivals were multiplied, that it was found convenient to get behind Sunday the prestige of the Jewish Sabbath. The Scriptural antitype of Sunday, was not the Sabbath but "the rest that remaineth for the people of God."

The loss of Sunday as "an Easter Day in every week" has had serious results. In the numerous articles and speeches which have recently filled columns of the Press, there was to be found scarcely a single reference to the Resurrection as having

anything whatever to do with man's hope of eternal life. Stranger still, no reference to the Resurrection was to be found included under "*The Missionary Message,*" with which the sixth Report of the World Call ends.

Let us recover the idea of Sunday as the joyous weekly memorial of the Resurrection. A sentence from "*On Keeping Sunday*" in the series of booklets known as *Affirmations* will put us on the right lines; "Sunday should be devoted to friendship—the friendship of God with man and of man with his fellows." Clearly the Eucharist — the gathering of the children round God's Board—must be made the chief morning event. Parishes differed so much one from another that no general rule as to time could be laid down. The principle must surely be that the hour chosen should be the most convenient for the largest number. The matter was complicated by the fast before Communion, and they ought to recognise that in every parish there were some who regarded it as being of obligation. The Dean could not regard a High Mass or Sung Eucharist without communicants as consonant with the genius of the English Church, and as congregations, at any rate in some districts, at 10.30 or 11 seemed to be growing smaller and smaller, his own mind turned more and more towards 9 or 9.30 as the best hour for the People's Sunday Communion. To make it in the minds of English worshippers "a proper service," there must be music, some ceremonial, and a short sermon. In the four parishes he had had, the Sunday Sung Eucharist had been and was still, at 8 o'clock. In Chester Cathedral at 8, there were always two services, one sung and one said, and they also sang the Eucharist at 11.30 with English Ceremonial. It seemed to him that the Sunday morning services in a Cathedral ought to be more full and numerous than would be reasonable or convenient in an ordinary Parish Church.

If the People's Sunday Communion was at 9 or 9.30 (and it ought not to take more than an hour), he would like to devote 11 to 12 to the children, thus giving parents time to go home and prepare the Sunday Dinner —that sacrament of the home and the family with which no Church Service should interfere, and then to free the afternoon for everybody. When father wanted to take Mary Jane and Harry John out with him on Sunday afternoon, it was a real misfortune that there should be a clash of loyalties between home and Sunday School. Nor let them despise the home sacrament of the Sunday dinner. Most unhappily no parish priest could map out things simply with a view to what would be best for his people. If he taught his children in the morning and freed the afternoon, other denominations would annex those whom parents sent to afternoon Sunday Schools to get them out of the way. The whole thing was fraught with difficulties, but he thought that the advisability of the same hour for the Sunday evening service in summer and winter, called for reconsideration.

The situation seemed to demand variety and experiment, with Sunday recognised as primarily the weekly festival of the Resurrection and meant to express and evoke God's friendliness to man and man's responsive worship, together with man's friendliness towards man, and to give and guard all possible room for the gentle charities of home.

THE ANNUAL MEETING, ETC.

The Fourth Annual Meeting was held at Oxford on November 14th—16th. The General Committee met at 3 p.m. on the 14th, and at 5.30 p.m. Festal Evensong was sung in the Church of SS. Philip and James, the Vicar, the Rev. R. M. Hay, B.D., officiating. The Rev. Canon W. H. W. Williams, Rector of Hemsworth, Yorks, preached an inspiring sermon on the contribution of the Church of England to the problem of reunion.

The annual business meeting was held at 8.15 p.m. in St. Mary's Parish Room. There was a good and very representative attendance of members. The Chairman, the Rev. H. Adeane Byard, presided. The meeting was opened with prayer and the minutes of the Third Annual Meeting were read, as well as the Report of the General Committee which was unanimously adopted.

The Treasurer, in his Financial Statement, announced a balance of 2s. 4d. on the General Fund and £1 7s. 11d. on the Publications Fund.

The Chairman in his address referred to the present position of the Society compared with the position in 1924. He little dreamt when he was asked to take the chair at the first meeting of the four members of the Society in 1924 that he would be called upon to preside over a meeting composed of members from twelve different dioceses. He referred with pleasure to the issue of the quarterly and to its increasing circulation.

The Secretary read the letter sent to the two Archbishops after the rejection of the Prayer Book Measure of 1928. The action of the Committee was unanimously endorsed by the Meeting as being right and fitting at the time.

The Chairman went on to refer to the recent meeting with the Alcuin Club, and to the conclusion come to at that meeting that the two bodies, while remaining independent, should be represented on one another's committees for mutual co-operation, especially in the matter of publications. The proposed course of action met with the strong approval of the Meeting.

The Rev. R. M. Hay was re-elected Honorary Auditor of the Society. A Solemn Eucharist was celebrated at 7.45 the next morning in the University Church, the sacred ministers being the Rev. S. A. King, Vicar of St. Michael's, Handsworth, the Rev. J. R. Simpson, Assistant Priest of St. Paul's, Southsea, and the Rev. V. L. Johnstone, Tutor of Keble College.

The Conference opened at 10.30 with Canon Hepher's Address on the place of the Holy Communion in the life of the parish. At 11.45, Mr. Noel Ponsonby read a paper on the Music of the Eucharist, which was followed by discussion. At 2.30 p.m. the Dean of Chester gave an address on the arrangement of Sunday services, which was again followed by a discussion.

The amendment to the constitution proposed in the Agenda was first discussed at the business meeting and was then postponed for further consideration the next day, when it provoked a lively and amusing discussion as to the meaning of rule 16 of the Constitution. It eventually died a natural death, owing to the temporary absence of its chief promoters, and its failure to obtain the necessary two-thirds majority.

No attempt is here made to summarise the three papers, as the substance of them is given elsewhere. But they were all of a very high order, and the Society is very grateful to all three speakers.

After tea at the Oriel Restaurant, Evensong was sung in the University Church. The Rev. R. M. Hay preached and reminded us of the nature of the heritage to which we are called.

After dinner the members adjourned to 24 Bardwell Road, by kind invitation of Mrs. Blackman and Dr. Blackman, where a most enjoyable evening was spent.

The Holy Eucharist was sung the next morning in SS. Philip and James' Church at 7.45, the Vicar being the celebrant, the Rev. W. B. Lander, deacon, and the Rev. J. R. Simpson, subdeacon. The preacher was the Rev. H. Adeane Byard.

And so the Meeting ended. None who were present had any doubt of its success and the slight extension of the programme was more than justified. After careful consideration it has been decided to hold the Annual Meeting in 1929 in London, owing to the growth of the London Branch, the Arrangements will be made shortly.

W.E.N.

REPORT OF THE GENERAL COMMITTEE.

The General Committee reports that during the year ending October 31st, 1928, sixty-nine new members have joined the Society, one has resigned and one has died, making a total of membership of 170.

The Rev. W. G. Warwick has resigned the secretaryship for Norwich, owing to departure to another diocese ; Mr. L. B. Towner has resigned the secretaryship for Ely, owing to ordination ; Mr. B. T. W. Biggs of Selwyn College has kindly consented to take his place.

Three other new secretaries have been appointed :

Rev. R. F. Borough for Derby
Mr. H. S. Mount Somerby for London.
Rev. Canon W. H. W. Williams for Wakefield.

The Society had during the year published the first three numbers of the quarterly entitled *The English Catholic.*

The General Committee met at the end of June for the special purpose of discussing the situation created by the rejection of the Prayer Book Measure of 1928. and a letter was drafted and sent to the Archbishops.

The General Committee desires to draw the attention of members to the fact that subscriptions for the year 1928—1929 are now due.

GENERAL FUND.

	£	s.	d.
Balance brought forward from 1926—7		10	10
Members' subscriptions	8	8	0
,, donations	3	1	0
Collection at St. Mary's		15	0
	£12	14	10

	£	s.	d.
General Secretary's expenses	3	16	6
Messrs. Bryan, for printing	2	11	0
Advertisements	1	8	0
Donation to S.P.G.		15	0
List of Members	1	19	6
Chairman's expenses	1	0	0
Treasurer's expenses	1	2	6
Balance		2	4
	£12	14	10

PUBLICATIONS FUND.

	£	s.	d.
Balance brought forward from 1926—7	6	2	0
Members' Donations and Subscriptions	16	2	9
	£22	4	9

	£	s.	d.
To A. T. Broome & Son for printing and publishing *English Catholic*, Nos. 1 & 2	13	7	0
,, ,, No. 3 ...	7	9	10
Balance	1	7	11
	£22	4	9

E. Geoffrey Benson,
Hon. Treasurer.
Nov. 12, 1928.

Examined with vouchers and found correct,
Nov. 14, 1928. Robert M. Hay.

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All enquiries with regard to the Society, should be addressed to the General Secretary:
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